Box 75/10

75.

INNOCENCY AGAINST ENVY:

In a Brief Examination of

Francis Bugg's two Invective Pamphlets,

Against the PEOPLE of God called

QUAKERS.

The One ſtyled, **The Quakers detected;**
The other, **Battering Rams againſt New-Rome.**

His Backſliding and Hypocritical Temporizing detected, and the ſaid People defended from his Inveterate Malice, Notorious Lies, Defamations and groſs Abuſes.

By *G. W.* and *S. C.*

Jer. 2. 19.——*Thine own Wickedneſs ſhall correct thee, and thy Backſlidings ſhall reprove thee. Know therefore and ſee that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of Hoſts.*

Ubi enim Invidia eſt & Ira, ibi inquieta Vita.

LONDON:
Printed for Thomas Northcott, in *George-Yard* in *Lombard-Street*, 1691.

Guilford Meetings

ERRATA.

PAge 8. Line 9. for *rail* read *rake*. l. laſt ſ. *ofs* r. *not*. p. 10. l. 5. ſ. *charge* r. *charged*. p. 13. l. 11. ſ. *fully* r. *folly*. p. 17. l. 1. after (*after*) r. *it was expired*. l. 25, 26. ſ. *deiabe-rately* r. *delibe-rately*.

Concerning his

PAMPHLET

Styled,

The Quakers Detected

DEVONSHIRE HOUSE
Friends Reference Library
BISHOPSGATE WITHOUT E.C.

I. *How* Francis Bugg *came to be a Member of their Society.*

HE confeſſeth——to their Doctrin, "*That all Men are* "*inlightned by Chriſt, according to* John 1. 9. And to "the Sufficiency of this Light of Chriſt, to lead to "Salvation, if obeyed; and that the Work of the "Miniſters of Chriſt was to turn Peoples Minds from Darkneſs to "Light, and from the Power of Satan to God; and that this Light "was a ſufficient Teacher and Guide to every Believer, without "the Help of Men's outward Preſcriptions, Forms, *&c.* A plain Confeſſion of the Truth of the Quakers Doctrin, which they never declined, nor he confuted; for his Controverſie is not againſt their Doctrin, that ſtill ſtands firm over his Head, and over all ſuch Backſliders and perverſe Apoſtates.

"He proceeds to confeſs to the Quaker's *Practice, Converſations* "*and Deportments in the beginning, and what Simplicity and Plainneſs* "*attended their Miniſtry,* in ſo much that he was ſtill more con-"firmed, That it was a Diſpenſation of the Love of God ſent as a

 "Viſitation

" Viſitation to Mankind; and being thus perſwaded, *I was re-*
" *ſolved* (ſaith he) *to bear the Croſs, and did utterly deſpiſe the*
" *Shame that attended them and their Meſſage; and was not behind*
" *any of my Equals, both in Doing and Suffering for the Teſtimony*
" *thereof, as ſome among them can ſtill bear me Witneſs: And in this*
" *manner, we went on for* many Years, *and loved one another with Love*
" *unfeigned; and doubtleſs God bleſſed our Meetings with the comfort-*
" *able Enjoyment of his Preſence*, &c. And were they not then a true
" Church? where's then the Apoſtacy? in them or in *F. B*?

Pray obſerve here what a large Teſtimony he has given to the Chriſtian Doctrin, Miniſtry, Converſation, Suffering, Unfeigned Love and Bleſſed Meetings of the People called Quakers, among whom he was for many Years converſant; which doubtleſs is more than many of the Clergy, whom he now follows, will acknowledg: This his own Confeſſion will riſe up in Judgment againſt him, for his ſlaviſh Backſliding, Baſe Temporizing, Shameful Apoſtacy and Groſs Malice againſt the ſaid People; he being not able to prove that ever we deſerted the ſaid Doctrin of the Light of Chriſt, in Man, or our Teſtimony thereunto, or that God has forſaken our Bleſſed Meetings, or withdrawn his comfortable Preſence from them: We bleſs his Holy Name, his Truth, his Power, Bleſſing and Preſence, are the ſame as ever unto us and among us, in our bleſſed Aſſemblies: And therefore no juſt Cauſe for *F. B. &c.* to forſake them——But does he think the Lord has forſaken us all? No, he pretends, *What he writes is with reſpect to many of the Quakers. Introduct.* And what many are they? He tells of ſuch as ſtill retain the Proteſtant Principles.——— *Batt. Rams.* p. 20. And yet thoſe among the ſaid People, whom he thus pretends to reſpect and own—Do not, nor will they follow him in his Conformity, nor run after him to the Steeple-houſe, to follow and maintain the Pariſh Prieſts, contrary to their and his former Profeſſion and Suffering Teſtimony. This ſtill contradicts and condemns his temporizing, whilſt yet he retains the *Quakers Doctrin*, and pretends to have reſpect to many of them.

II. *For*

II. *For his Pretence* of his becoming weary of our Society.

HE falſly accuſeth us *with Apoſtacy*, and thus falſly and enviouſly proceeds, ſaying, *viz.*

Afterwards there aroſe a new King, who knew not Joſeph, *namely* G. Fox, *who perceiving the People to grow and increaſe, began to ſet Task-Maſters over us; and then a Church Government was erected, Monthly and Quarterly Meetings*, &c.

This Fallacious Pretence and Covering will not excuſe nor cover thy backſliding (*F. B.*) for the firſt part is falſe in Fact, *i. e. That afterward aroſe a New King*,———What a Groſs and Scornful Lye is this? Did *G. F.* ariſe after thoſe many Years of thy being converſant in Love among the ſaid People, as thou confeſſeſt, but a few Lines before? When 'tis well known that *G. F.* was one of the firſt among *Us*, whom God raiſed up in our Age to preach the Doctrin of the Univerſal Light of Chriſt in Man, and to turn People's Minds from Darkneſs to Light, *&c.*———Could this be after thy many Years Converſation among our Friends? Oh bluſh and be aſhamed of ſetting out ſuch falſe Hiſtory to the World; and of thy many more fallacious Pretences and vain Excuſes for thy Back-ſliding, which will not cover thee in the Day of the Lord from his Righteous Judgment: Nor will thy Allegation againſt the erecting Monthly and Quarterly Meetings prove our Apoſtacy, nor warrant thy cowardly Revolting and Backſliding, but thy own Confeſſion will be thy Confutation, and riſe up againſt thee in this alſo, which is in thine own Words, *viz.*——*For my part I was Clerk to the* Iſle of Ely *Monthly and Quarterly Meetings, about* 16 *or* 18 *Years, and to the neareſt of them I rid* 14 *Miles, and to the furtheſt I rid* 18 *Miles*: See thy other Pamphlet, *B. Rams* p. 15.

So that the erecting thoſe Monthly and Quarterly Meetings could not be reaſon for thy forſaking the Society of our Friends, and conforming to the *Church of England*, ſeeing thou frequentedſt them ſo long as about 16 or 18 Years, and waſt ſo affected with the Service of them as to ride 14 and 18 Miles to them. Thy Complaint of *ſeveral outward Orders, Laws, Canons, Eccleſiaſtical Preſcriptions*,

Preſcriptions, to excuſe thy Backſliding and Apoſtacy, this will not cover thee, nor vindicate thy Conformity, contrary to thy own Teſtimony and inward Conviction; for this falſly ſuppoſes, That thou art now conformed and joyned to a Church, wherein there is no *outward Orders, Laws or Canons*, when the contrary is notoriouſly known, as being many more than thou canſt complain of among us. Thou giveſt us Inſtance only of two, p. 11. where thou ſayeſt,

I. *You have made an abſolute Law or Preſcription, That they muſt conſtantly meet, and neither forſake, decline, nor remove their Meetings, like worldly, fearful and politick Profeſſors.*

II. *That no Marriages are either to be permitted or ſuffered, unleſs the Parties concerned publiſh their Intentions twice, before the Men and Womens diſtinct Meetings.*

To the Firſt, What haſt thou againſt it? was it not the Ancient Apoſtolical Doctrin to Primitive Chriſtians, Not to forſake their Aſſemblies, as the manner of ſome was? not to fear what Man could do, but rather to ſuffer freely for Chriſt's Sake than to decline their Teſtimony for his Name? ——This is no new Order, Law or Preſcription; but it appears, That Fearfulneſs and Cowardiſe, and a worldly Spirit did enter thee; when thou greweſt weary of Suffering, thou fledſt in a Time of *Winter* to the Pariſh-Church for Refuge, and there took thy Sanctuary.

Thy firſt Attempt, *That thou mighteſt not be taken publick Notice of*, (thou ſayeſt) *being in* London *in* January 1684. *thou wentſt to* Criplegate-Pariſh, *and heard Mr.* Smythies, *which was the firſt Sermon that thou hadſt heard a Clergyman Preach for about* 25 *Years*, p. 6.

And was not this in a time of deep Suffering and Perſecution? which conſulting with a Worldly Spirit, didſt thou not grow weary thereof? Thou ſhould'ſt not have placed thy Slaviſh revolt of being weary of our Society, Orders, Laws and Canons; but upon thy own Slaviſh Earthly Conſultations thou waſt ſeen to be withering and dying ſome time before, and grew'ſt quarrelſom and unruly, like an unruly Beaſt that will not ſtand quietly among his Fellows, but be kicking, wincing, biteing and whineing among them, to their great annoyance.

And

And thy complaining againſt our Order or Method of *twice Publication of Intentions of Marriage*, &c. Thou haſt no juſt cauſe to complain, nor to make this any Excuſe for thy Temporizing-Backſliding, for are not the Banes of Matrimony publiſhed three times, where thou haſt taken thy refuge? Our Chriſtian Care Order and Method about Marriages among us, is ſo far from being juſt cauſe of Complaint or Burden in the Eyes of ſober judicious Perſons, both Rulers and others, that when our Order and Method of proceeding therein was lately produced before the *Parliament* and *Committee*, to examine the Bill againſt *Clandeſtine Marriages* (and we Soliciting that it might not affect nor hurt Us) many of the Members did commend our care in that matter, and our proceeding as *Laudable*; and that if the ſame care had been taken in the Church of *England* to prevent Clandeſtine Marriages, being without the Privity and Conſent of Parents, *&c.* there had not been ſo many Clandeſtine Marriages and Mens Children ſtolen away, and ruined in Marriage as there were. Wherefore our Chriſtian advice, *not to forſake our Religious Meetings nor to permit Marriages without being firſt duly Publiſhed at leaſt twice*, will never warrant *F. Bugg*'s relinquiſhing our Chriſtian Society and Aſſemblies, nor his Temporizing Conformity contrary to his own inward Convictions and Confeſſions, both to the Truth of our Doctrin, Miniſtry, Converſation and Communion; he having alſo ſo much ſuffered for the ſame Teſtimony as he confeſſeth, *more than three years Impriſonment for Meetings, and the loſs of near fifty pounds worth of Goods*, and *above (thirty pounds) in Fines*, p. 24. *B. Rams.* It ſorrowfully affects us, that after all this Suffering, and above twenty years Converſation among the People called Quakers, thou (*F. B.*) ſhould'ſt thus evilly requite the Lord and his People, make all void, and trample Truth under foot, and crucifie to thy ſelf the Lord of Life afreſh, putting him to open Shame (as much as in thee lyes) by thy Bitter, Envious, Unquiet Spirit, Reproaching and Defaming his Servants and People; what will become of thee, and be thy end if thou repent not? Many that go to the publick Worſhip (as thou queryſt p. 18.) who are not envious to others, are better Chriſtians and nearer a ſtate of Salvation and Mercy in Chriſt than thou art, who could'ſt not go off quietly, but as one of a Reſtleſs, Implacable, Envious Spirit, make ſuch a hideous clamour and out-cry againſt an Innocent People, with thy dirty ſcurrilous lying

lying Pamphlets, to render us as Infamous and odious as thou canſt, with moſt ſhameful Lies and Slanders, as the Sequel will more fully evince, (well may it be ſaid, that one Runagado is worſe than three Turks) frequently quoting thy Self in thy own dirty Pamphlets, from one to another againſt us; together with *William Rogers*, who were *Quondam Brethren* in Contention againſt us. As if indifferent Readers were bound to believe thy own Authority for Proof againſt a People, whom thou haſt been converſant among, and felt ſo much of the Bleſſing and Preſence of God among, and in their Meetings, (if thou ſayſt true) and after all this, and thy diſſenting from the Prieſts, and Church of *England*, about twenty five years. Now for thy Slaviſh revolt, and Temporizing-Conformity, to complain of *Conformity*, *Church-Government*, *Orders*, *Laws* and Impoſitions among the People called Quakers, as if none were where thou art gone, and yet haſt no juſt exception againſt their Church-Government (or any particular Order or Method relating thereto) but was thy ſelf for ſixteen or eighteen years aſſiſting therein, this is ſuch a Piece of Confuſion, Inconſiſtency, Diſtraction and Medley, as is hard to Parallel in all Points. And for thy Temporizing, now *thou art obliged to obey Magiſtrates in all things not repugnant to the Law and Light in thy Conſcience*, p. 7.

But was it not repugnant to the Law and Light of Chriſt in thy Conſcience to go to thy Pariſh-Church (ſo called) to ſit under the Prieſt's Miniſtry? to conform, to uphold them to pay them Tythes, *&c.* when thou waſt in Society and converſant among the People called Quakers, knew *that God bleſſed their Meetings, with the Comfortable Enjoyment of his Preſence, and writ againſt the Prieſts*? Didſt thou not write a Book againſt the Prieſts? what became of it? And when thou ſuffereds't more than three years Impriſonment for Meetings and the loſs of ſo much Goods and Fines as before, rather than thou would'ſt conform, Was not this great Impoſition? And didſt thou then believe the Pariſh Prieſts were Chriſt's Miniſters, when ſo many of them had their Agents, Informers up and down, to ruin conſcientious Diſſenters? And ſome of the Prieſts themſelves turned buſie Informers, what thoughtſt then of them? Was it not then repugnant to the Law and Light in thy Conſcience, to conform to the Liturgy and perſecuting Prieſts? Is the Light changed, will it now juſtifie thee in that which it then led thee to deny and teſtifie againſt?

Or

Or waſt thou in darkneſs all the twenty five years of thy diſſent? Oh! Recollect thy Self, and conſider how and whence thou art fallen, and be humbled for thus ſinning againſt Light and Conviction. All thy Covers, Pretences and Subterfuges will not cover thy Shame, nor hide thee in the day of the Lord; thy pretence of *Satisfaction and a ſafe Conſcience, in going to the publick and finding no cauſe to repent for the ſame*, p. 7. [is no Argument of a clear, tender or good Conſcience; was thy Conſcience bad in thy twenty five years diſſent, in thy three years Impriſonment, and Suffering ſo much loſs of Goods for frequenting our Friends Meetings, which God bleſſed with the enjoyment of his comfortable Preſence, and when for Conſcience ſake, thou could ſt not go to the Publick? But thy following words partly beſpeak where now thou art.] *viz. But* can ſay *as* Joſeph *did to his Brethren*, Gen. 50. 20. *But as for you, ye thought evil againſt me, but God meant it unto Good.—— Now therefore be not grieved nor angry with your ſelves, that ye ſold me hither*, p. 8. If thou (*F. B.*) thinkeſt this applicable to thy condition (or elſe why doſt thou apply it in this place?) then thou art now in *Egypt*, but we ſold thee not thither, but art gone down into *Egypt* for Help, for Refuge, from Suffering for Chriſt; thou art not a *Joſeph* who truſted in, and feared the Living God, but art like them *that go down into* Egypt *for help, to whom woe is.* And thy Church and Miniſters may ſee what a ſincere Convert they have of thee, who eſteemeſt thy Self in *Egypt*, and ſold thither, whilſt among them, according to thy own Application of *Joſeph*'s words, before cited. As for *confeſſing Sins to God, and asking forgiveneſs for Chriſt's ſake*, p. 8, 9, 10, 11. *&c.* which ſo much thou queſtionſt us about, we have done it unfeignedly, and thank God that he has given us hearts to repent, and to obtain Remiſſion of Sins, in the Name of our Lord Jeſus Chriſt, and for his ſake. And we know of none that come under a true ſenſe and burthen of Sin, but crave forgiveneſs in the Name of Chriſt Jeſus: But with what Conſcience or Confidence canſt thou ſay the Lord's Prayer, or ask forgiveneſs of thy Sins or Treſpaſſes, as thou forgiveſt them that Treſpaſs againſt thee, when thou art Implacably envious, and in a reſtleſs revengful Spirit, venting thy Malice, Rage and Scorn, againſt both them thou thinkeſt have offended thee, and thoſe that never did thee wrong, nor were ever concerned with thee? Thou haſt not ſpared either the Dead, or the Living.

And though thou haſt accuſed *S. Fiſher*, *with ridiculous non ſenſe*, p. 19, 20. yet art beholding to him for his Verſes againſt the Prieſts, which apiſhly thou haſt imitated, and moſt falſly perverted, and unjuſtly turned againſt the Quakers. Thou art Proud, and puft up with Pride, Envy, Conceit and Scorn, againſt other Perſons, and a People more Righteous than thy Self. Thou art in thy reſtleſs Spirit of Envy and Bitterneſs, raking and ſcraping up all ſeeming Occaſions and Advantages againſt us thou canſt; if thou canſt not againſt the Living, thou'lt rail in the Grave of the Dead. And what Fruit comes of all thy Toyl? It does but amount to thus much by thy own Rhimes, *viz.*

To write no more I long ſince did intend,
But none but God knows now when I ſhall end;
For ſtill I find when I think all is done,
As much to write as when I firſt begun.

Then all thy work hitherto in Scribling againſt us, is as good as nothing; it all ſignifies nothing, it's all Vanity, it's Empty and Chaffy; thy work is ſtill to begin again, *As much to write as when thou firſt begun*! Oh Wonderful! How art thou wearying thy Self for very Vanity, ſtill to begin again? How unprofitable does this poor empty reſtleſs Spirit ſpend his time? How indefatigable and full ſoever he ſeems in his own conceit, the Lord the righteous Judge will plead with him, and ſtop him, and ſweep away his Refuge of Lies and Slanders, and plead the cauſe of the Innocent, to the Shame and Confuſion of his and their Enemies.

And now friendly Readers, this temporizing envious Oppoſer, having ſo much complained of Impoſitions, outward Orders and Laws among the People called Quakers, particularly thoſe two inſtances aforeſaid, about *Meetings* and *Marriages*; we may not paſs by One of his many groſs Lies, which is in his Introduction to his other Pamphlet *B. Rams*, in theſe words, *viz. Their Zeal for their unwritten Traditions above the Scriptures.* Which is ſtill unjuſtly to render the ſaid People *Papiſts*, a *New-Rome*, &c. and a lying defamation ſo groſs, that we ſhall not need to ſay much to it, but leave him to the juſt God to judge, and our known Teſtimony in Doctrin and Practice, for, and according to the Holy Scriptures, to refute this and his other many notorious Falſhoods oft-here repeated.

Con-

Concerning his Battering Rams, *ſo ſtyled.*

HIS firſt Inſtance, to prove us guilty of *Grand Hypocriſie*, (*as being one while for, another while againſt fighting*, which is unjuſtly ſtated) is from *one* to *O. C. viz.*——*Thou ſhouldeſt have invited all Nations upon Earth that are againſt Popery, to come in and joyn with thee againſt Popery*, &c. And another thus, *viz. Thus ſaith the Lord, I have choſen thee among the thouſands of the Nations to execute my Wrath*, &c. And yet ſay, *That the Kingdom of Chriſt doth not allow his Servants to fight in this Goſpel Diſpenſation with a Carnal Weapon.*

We do not believe that either of theſe were writ in Hypocriſie; for is it not plain that thoſe Words to *O. C.* and his Army, related to the Time paſt, as appears by the Words [*have invited and have choſen*] both as to War, and when they had obtained Conqueſts, and were a Dread to Nations before, we as a People were raiſed up, which no way makes void our Chriſtian Principle, that we may not fight nor be concerned in War or Bloodſhed, which is excluded Chriſt's Kingdom of Peace, whereof we deſire ever to be Subjects. *That they ſhould have invited all Nations to have joyned againſt Popery:* If this be applicable to us, it clears us from his Malicious Charge of being *New Rome*, *Rome*'s *Siſter*, *Pope*'s *Brethren*, *Papiſts*, &c. The Lord rebuke this Lying Spirit.

But does the Word of the Lord contradict the Kingdom of Chriſt? No, yet it has ſome Time commanded that which is not in Chriſt's Kingdom of Peace, as Sword, War, *&c.* which are ended in Chriſt's Kingdom. He commands the devouring Sword, becauſe of Rebellion; but he puts it not into the Hands of the Lambs and Sheep of Chriſt in his Kingdom to deſtroy with; this is to our Innocent Purpoſe. Suppoſe all Proteſtant Nations had joyned againſt Popery, and *O. C.* and Army had proceeded to ſet up a Standard at *Rome*, when they had a Day and Power given them, and were a Dread to Nations, as ſome formerly propoſed on their own Pretences and Promiſes, which was *ſecundum hominem*, had they accordingly proceeded when ſo formidable, poſſibly the Pope and his Party might have ſubmitted without further Bloodſhed; who knows the contrary? and might not this have ſo ſubdued

Popiſh Perſecutions and Cruelty, as might have ſaved many Lives, and prevented preſent Troubles? And what Hypocriſie could there be either in ſuch Propoſal, or in our exalting Chriſt's Kingdom as the End of War? His Words [*encourage ſober Men and true Hearts to fight*] we find not ſo ſpoken in our Friend's charge. His Words [*Your Doctrin of Non-aſſiſtance, p.* 5.] are falſe and envious, to render us odious to the Civil Government: Where do we preach that Doctrin? Do we not aſſiſt with our Eſtates, in paying Taxes, Tribute, *&c.*

His ſecond Inſtance, *one while againſt, another while for Kingly Government:* The firſt part being denyed, his Proof is a Paper writ to the Presbyterians, and the then Prieſts in the Commonwealth's Days, againſt their then deſiring an Earthly King, as the Jews of old did. He is very unfair as well as envious in this, not mentioning when this was firſt dated; for could it be Juſt, Equal or Safe to the Nation, as then ſetled under a Commonwealth, for one Party to ſet up an Earthly King? Might it not then have cauſed great Diſtraction, and endangered many Lives? Pray let the Prudent conſider it, God's Time being not then come, when ſuch Revolution was firſt deſired by a Party, was it not God's Pleaſure to try the Nation and Government ſometime with a *Common-wealth*, and afterwards with Monarchy, in his own appointed Time? In whoſe Hands Times, Seaſons and Governments are; and muſt we needs be *grand Hypocrites and Temporizers*, for quietly ſubmitting to, and owning his over-ruling Power and Providence in all theſe Revolutions? Who but Malicious, Senſeleſs, Apoſtate Perſecutors would ſo charge us? *You ſoon turned with the Times* (ſaith *F. Bugg*,) how ſo? *viz. to love own and honour the King.* And what then? are we guilty of Hypocriſie and baſe Temporizing? wherein doth it conſiſt? in Loving, Owning and Honouring the King? is that our Offence? God knows our Sincerity in theſe Matters, both as Men and Chriſtians, to whom we appeal againſt this and all other envious Incendiaries——Our Inſtance of *Samuel* the Prophet (when *Iſrael* was under a Common-wealth) as in the Caſe of *Saul*, as not chargable with Hypocriſie in his being one while againſt *Iſrael*'s deſiring a King; and when God gave them *one* he owned and honoured him, as *God's anointed and choſen*, 1 Sam. 8, and 10. This our Adverſary mutely gives the *go by* unto, as he doth the moſt material Paſſages in our Anſwer, in half a Sheet, to a late Scandalous Libel, which he impertinently undertakes to defend.

His

His third Inſtance and Charge, *one while againſt, another while for Popery*; the latter part being denyed; for proof he tells us *of ſeveral Books for the Papiſts*, but not the Authors; in one whereof, *That the Roman Catholicks have been Loyal in* England *and* Holland, *&c.* But where proves he *That* to be the Quakers Book? We know none ſuch of ours that have ſo vindicated the Papiſt's Loyalty, much leſs for *Popery* it ſelf. This ſtill beſpeaks his Malice to incenſe the Civil Government againſt us. But *we have addreſſed K.* James *II.* which was with reſpect to the Liberty granted us: And was that our being for Popery? Oh blind Man! was ever any thing more contrary to the Nature of Popery (which Perſecution is) than that Liberty? He refers the Reader to the *Looking-glaſs for the Quakers*, whereby it ſeems he is Owner of that Pamphlet, being ranked among his other Pamphlets, mentioned on the Backſide of his abuſive *B. Rams*; wherein he (if Author) has likewiſe attempted to prove *the Quakers* to be *for Popery*, and contradictory to themſelves therein, and about fighting, which we anſwered in a Paper, entituled, *The Conſtancy of the People called Quakers*, &c. in which ſaid *Looking-glaſs* there is a long Remonſtrance to the *Parliament*, preſently after the Death of Sir *Edmond-Bury Godfry*, cited as being the Quakers, which we did poſitively deny to be theirs, as the Libellers ſaid it was, it neither reſembling us in Matter nor Style, as we ſhewed in our ſaid Anſwer.——And tho *F. Bugg* now owns that ſaid Pamphlet, yet attempts no proof of that Declaration being any of the Quakers Writing.——Thus he has falſly fathered ſeveral Pamphlets upon us, which are not ours; Oh let him be aſhamed and bluſh for ſuch Forgeries!

His fourth Inſtance is ſtill to incenſe the preſent King, Queen and Government againſt us,—*about Praying for them*, and Addreſſing to them, which is anſwered already in our ſaid *Anſwer*, (in the half Sheet) to the Scandalous Libel, or *Letter to the Quakers*. But how comes this Man to concern himſelf and us ſo much and ſo often about K. *William* and Q. *Mary*, ſo as to call us ſo much in queſtion about them, that our Hearts and Prayers may not eſcape his Cenſures? who put him in ſuch an Office for them? or does he not like a buſie Body and Intruder make himſelf officious in things above him, that concern him not? ſomewhat like the Informers, upbraiding us with, *You are Enemies to the King, why do you not obey the King's Law*, &c. What's the Matter? is the Man ſo ſwelled,

ſo

ſo big in his Conceit? ſo puft up? ſo lofty that he muſt needs concern himſelf with Kings and Queens, and interrogate us about them? might not meaner Perſons have ſerved him as Subjects of his Conteſt? or would he ſet them againſt us? What Preferment can he expect by ſuch his lofty Attempts and Lordly Queſtions, as *Why do you not pray for and addreſs your ſelves to K.* William *and Q.* Mary *as heartily and as publickly as you did to K.* James? 2. *When did you ever pray for K.* William *and Q.* Mary, *as publickly*, &c. p. 8. But how comes this Lofty Interrogator to be Judge of our Hearts, as if we did not heartily pray for them? How ſhould he truly judge of our Hearts, when he knows not his own, how falſe and deceitful it is? He calls us *Groſs Diſſemblers and Impoſtors*, for confeſſing, That *Chriſt has given us diſcerning and Judgment*, p. 10, 11. And yet himſelf now preſumes to be a Judge of our Hearts, even in ſuch a ſerious Act of Devotion as that of Prayer to Almighty God is. However, we thank God, we live under a Government that knows better than to be influenced by ſuch preſumptuous Incendiaries againſt an Innocent Peaceable People, who are accountable to God concerning our ſincere and hearty Prayers for the Good of All in Authority, and the Peace and Safety of our whole Nation, *&c.* and not to ſuch Envious Adverſaries and falſe Accuſers as *F. B.* whoſe Envy ſo blinds him, that we cannot expect that he'll either ſee, believe or ſay any thing well of us.

In his fifth Inſtance he mentions ſome former Reflections on ſome Presbyterians about *Fighting Principles, fighting for Religion to promote it by the Power of the Sword*, &c. but not the Cauſe given by ſome of them, in rendring the Quakers *no Chriſtians, inconſiſtent with Magiſtracy, Government*, &c. wherein he appears both Partial and Unjuſt, to ingratiate himſelf into Favour with them, and to ſtir up former Differences, and cauſe Animoſities among the Subjects, maliciouſly, without Cauſe, railing and reviling us as *perfideous and Treacherous*; his own very State and Condition.

His ſixth Inſtance about our reflecting on any Book-Seller, *for promoting Lying Libels, to get a Farthing or Half-penny by, ſelling or expoſing the Reputation of their honeſt Neighbours* to Reproach and Infamy; therein falſly comparing us *to the Papiſts, being Enemies to Printing, and to the Spreaders and Promoters of Proteſtant Books againſt them and their Errors, Hypocriſies and Holy Cheats.* Wherein (ſaith he) G. Whitehead *and his Brethren follow their Steps, directly*

reſtly reſembling their Elder Brethren the Papiſts, their Carriage bearing the ſame Complexion with Popiſh Biſhops to the Proteſtants. Thus, becauſe we are againſt promoting Lying Libels, to the ſcandalizing of others, honeſt Neighbours, *&c.* he maliciouſly Reviles, Rails and Slanders us, ſtill to render us Obnoxious and as Odious in the Eye of the Civil Government as *Papiſts, Popiſh, like their Biſhops*, &c. and to promote himſelf and his own Unconſcionable Lying Pamphlets, as if they were of ſuch Value, comparable to what Proteſtants have conſcientiouſly writ againſt Popery. Oh! for Shame, *F. Bugg*, when will thy Malice, thy Pride and Inſulting fully ceaſe?

His ſeventh Inſtance againſt us, is, becauſe of our Friends owning the *Gift of Chriſt, of Diſcerning and Judgment*, and owning ſome Perſons (which was before their fall or miſcarriages were manifeſt,) hereupon he moſt ſadly rails and moſt falſly reviles us as *grand Hypocrites, groſs Diſſemblers, Impoſtors, Deceitful and Treacherous*, Crying out *your Tyranny, oh dreadful Hypocriſie*, &c. Quoting *G. F's.* Book, *Great Myſtery*, as ſaying, that *the Quakers have a Spirit given them beyond all the Fore-Fathers, and they can Diſcern who are Saints, who are Devils, and who are Apoſtates without ſpeaking ever a word.* But *F. B.* is unfair and unjuſt in this Quotation, for part of the Words were the Adverſaries whom *G. F.* Anſwers and partly recites, namely, *that they* (i. e. Quakers) *are beyond* All *our Fore-Fathers*—which are the Prieſts words; after *Fore-Fathers* [ſhould be added] [*In the Apoſtacy*] (according to *G. F.*) theſe *F. Bugg* leaves out. Now that Chriſt has given Diſcerning and Judgment and a Spirit to many in our days, beyond all the Fore-Fathers in the Apoſtacy, we muſt ſtill own and confeſs to his Glory; though ſome careleſs unfaithful ones lye for a time hid in the Tranſgreſſion, covered under the Profeſſion of Truth, from being publickly manifeſted, until the Lord brings them openly to Judgment: And yet there is a ſecret Senſe in the Church of Chriſt among us, of ſome Perſons Declining, Dying and Withering, before they are publickly brought to Judgment, as ſome among us had of *F. Bugg's* Withering, Declining and Dying as to Truth, for ſome time before his Apoſtacy and Folly was publickly manifeſted and brought to Judgment.

His eighth Inſtance is, charging us with *deceiving our People in pretending to Preach, and ſuffer Record-Marriages*, &c. *without Mony, Gifts or Rewards.* Adding that *the National Preachers taking*

Tythes

Tythes and other Dues as a ſetled Maintenance, is not ſo burthenſom, as we are to many of our Hearers.

Firſt, we deny his Charge of Preaching for Mony, or being ſo Burdenſom.——And we charge him for a groſs Abuſe and Scandal therein upon our Miniſtry: Let us ſee his Proof, p. 12. viz. *You value your ſelves upon your free Preaching, free Suffering*, &c. *when at the ſame time you know it is common for all theſe Church Officers among you to take Mony, ſome ten pounds at a time ——ſome* 50 l. *per Annum*, &c. And this is all to prove that our Preachers are more burdenſom than the National (calling us *Hirelings, taking Mony for Preaching*,——p. 13.) Mixing them with others mentioned; what indifferent Reader can underſtand him to mean otherwiſe, but that *ſome* 50 *pound per Annum*, may be applicable to our Preachers, or ſome of them for preaching? Wherein we charge him with a groſs Lie, Defamation and Scandal.——We have not ſo learn'd Chriſt, we preach freely, as he hath commanded, only relieve the Neceſſitous as Chriſtians in point of Charity. ——He addeth for Proof of our *Preachers being Burdenſom and taking Mony for Preaching, That* G. Fox *himſelf had no leſs than* 12 *or* 1300 *l.*——*As* William Rogers *relates.*——We never underſtood that *G. F.* was near ſo rich in this World, much leſs that he had 12 or 1300 *l.* for his Preaching, and are perſwaded that his own Relations who knew his Eſtate and Concerns, both before and ſince he died, can teſtifie againſt this as a moſt groſs Lie and Slander, to defame his Goſpel-Miniſtry, for which with many other groſs Lies, God will deal with *Thee F. Bugg.*——As alſo for falſly charging *our Preachers with iſſuing out a General Epiſtle for Mony for their own Service, but when the Collection is made*, G. F. *and a few of his Party diſpoſe of it*, p. 12. This alſo is a groſs Lie. ——*As alſo that the ſupply with Mony, is to whom and when* G. F. *and* G. W. *think it fit and expedient*, p. 14. And three Lines before, *viz. 'Tis you that pretend to take no Mony for Preaching, that take it privately*, &c.--*Thus Jeſuit like you have blinded your People.*--Whereas in Truth *G. F.* and *G. W.* do not take upon them the diſpoſal of any ſuch Mony or Collection, it being given for Redemption of our Friends Captives in *Algeir* and *Sally*, and other deep Sufferers for Truth, and other charitable uſes for the Poor and Indigent, for the diſpoſal whereof, there is a Meeting intruſted on purpoſe. And therefore his Inſinuation againſt *G. F.* and *G. W.* is moſt Malicious and Falſe. As alſo is his Inſtance of *Tho. Ellwood*, for

proof

proof againſt his Brethren as *taking Mony for Preaching*, both Falſe and Impertinent.——Oh thou inſolent conceited Apoſtate *F. Bugg*, art thou not aſhamed? Mayſt thou not bluſh, and put thy Mouth in the Duſt, for thus accumulating thy Lies and Slanders againſt both the Living and the Dead? Canſt thou not let the Dead alone who are in their Graves, and their Souls at reſt with the Lord? Is thy revengful Malice and deadly Hatred ſo inſatiable, that thou wilt not ceaſe to Vomit and Spue out thy Venom of Lies, Perverſions and Abuſes againſt the Servants of the Living God, until his juſt and fiery Indignation break forth upon thee? Remember thy *Quondam* Brother in Impiety, Oppoſition and preverſe Scribling, *Jeffery Bullock*, how God ſtopt him by his immediate Judgment, made him an Enſample and Spectacle before he died, what Perplexity and Deſpair he fell into, how hard it was for him to recover into any ſenſe of Mercy, until he repented and gave out a publick Recantation; and yet he never arrived to that degree of Envy and Malice, that thou art arrived to; mayſt thou not juſtly fear and expect that God will make thee ſome Example before thou dieſt, one way or other? We pray thee think of it ſeriouſly, we wiſh thou mayſt yet be truly humbled and find a place of Repentance, if a place may yet be found.

His ninth Inſtance againſt Us, *is*, *Decrying* All *Learning*, which is notoriouſly falſe.

1*ſt*. Divine Learning in Chriſt's School, we have ever preferred and loved.

2*dly*. Human Learning in its place, we have not denyed but owned, but the Idolizing and Abuſe of it, as knowing that the Gifts of God and Chriſt for a Goſpel Miniſtry are not grounded on, nor limited to Human Learning.

3*dly*. *Aſſuming to our ſelves ſuch Learning as we never had*, is alſo falſe.——And his Challenge to *G. F.* upon his Primmer of Queries to the Scholars, &c. is empty; for divers among us underſtood thoſe Queries, or at leaſt capable to underſtand them as well as others; and therefore this is no proof of Hypocriſie upon us.

4*thly*. His other pretended proof, is, *G. Fox*'s Book, entituled a *Battle-door for Teachers*, &c. to *learn Singular and Plural*.—— Why what Hypocriſie is in that Book? What hurt has that done him? Oh! G. F. *has ſet his Hand and affixt his Name to ſix ſeveral Foreign Languages in it, as Latin, Italian, Greek, Hebrew, Caldea*

and Syriack. And what then? He is not Maſter of one (quoth *F. B.*) *He is ignorant of the Grounds and Rules of theſe Languages; how have that People been cheated and deceived, who have believed him lead by an Infallible Spirit, and that he had twenty four Languages given him by Divine Inſpiration in one Night?* p. 17. And what of all this? Was he accountable for their belief? (if any did ſo believe) when he never told them that he had thoſe Languages ſo given him? We never heard him profeſs any ſuch thing (nor any declare they ſo believed) who were more converſant with him than *F. B.* and yet lead by the Spirit of Truth, which is infallible in Life and Doctrin. Beſides, though he was not Maſter of all thoſe Languages.——It was no ſhameful Hypocriſie to put his Name to the ſaid Book, it being much in Engliſh, wherein theſe Languages are interpreted. There are alſo *John Stubbs* and *Benj. Furley*'s Names to it, as well as *G. F*'s. in the very Title Page, and they were Scholars. And *G. F.* was not ſo wholly Ignorant and Illitterate in all thoſe Languages, as *F. B.* renders him; for he attained both to the Reading, Writing and Underſtanding of *Hebrew*, and he might well fix his Name to the Book, both with reſpect to the matter treated on, the Engliſh, the Hebrew, and his care of Collecting the ſame, and yet not merit *F. Bugg*'s Reproach of *Cheating, Deceiving, Deceitful, Shameful, Hipocriſies, Juggles, feigned Miracles, out-doing the Papiſts Legend*, p. 17. Oh Bluſh and be aſhamed thou envious Scribler *F. B.* How abominable is thy Work? What Infamy and Reproach would'ſt thou fix upon us, as if we were not fit to live under a Government, or in a Nation? Good God behold and ſee what a deal of Blaſphemy and Reproach, this envious lying *Judas*'s Spirit would bring upon thy Servants, thy Heritage and People!

In his Tenth Inſtance he gives a Boaſting Challenge, that is, to *G. F. G. W. W. P.* and *S. C.* To meet him any Day next Month, giving him a Months Notice at any Publick Houſe in *Biſhops-Stafford*, to prove the Truth of what we deny, according to the Terms propoſed in the Letter to the Quakers. Obſerve that this his Challenge bears Date *November* 5th. 1690. whereas he did not ſend it us, nor his Book, for we met with it but three or four Days ago, ſo that the Time limited in his Boaſting Challenge was expired above two Months before; and the laſt Part of his Book bears date *Jan.* 18. 169$\frac{1}{2}$. ſo many Days after his Challenge was expired

expired, and *G. F.* Dyed not long after. *F. Bugg* now challengeth *Stephen Criſp* to meet him with the reſt, as if we had nothing to do but to wait upon a Lying Apoſtate, and to dance after his Pipe. But this his Challenge appears like himſelf, an Empty, Proud, Inſulting Brag, Boaſt, Crack and Vapor, to evade what we ſoberly propoſed in our anſwer to the ſaid Scandalous Libel, ſtyled, *A Letter to the Quakers*, which is in theſe Words, *viz.*

"And this we propoſe to the Author or Authors of the ſaid "Letter and Looking-glaſs, who ſculks under the fictitious name "of *Phil. Anglus.* If he will come forth to ſome of us, whom he "has by Name reproached, that is, *George Whitehead* and *Stephen* "*Criſp*, &c. and own the Pamphlets, *i. e.* ſaid *Looking-glaſs* and "*Letter*, we ſhall be willing to make it appear to his Face, in the "preſence of ſome Judicious Witneſſes, what a moſt ſhameleſs "Lyer and unconſcionable ſcornful abuſive Scribler he is in both "the ſaid Pamphlets, againſt the People called Quakers, in much "more than we have here taken notice of; in falſly charging us "with things we know not, both as to Quotation and Citation, "Infamous Forgeries, Lyes and Slanders.

But *F. B.* never anſwered this Propoſal yet, he comes to the City, but comes not at us, as he was ſeen in *London* ſeveral Days ſince his Challenge came out; ſo that he might eaſily have come to *G. W.* and *S. C.* much nearer than *Biſhops-Stafford*: And this Propoſal of ours we ſtill ſtand to; and it ſtands over his Head till he comes to ſome of us who are concerned, that we may deliberately examin the Particulars wherein he has defamed and belied us in his Pamphlets. As to his twenty four Queries, they are grounded ſtill upon his own Prejudice and Envy, and therefore are rejected as no better than begging of Queſtions, upon the Premiſes unjuſtly charged in his Pamphlet, concluding the laſt with this Inſinuation againſt ſome of us, *as eſpouſing that Grand Treacherous Popiſh Principle, of not keeping Faith with ſuch as they count Hereticks.* This he inſinuates and implies, tho it be by way of Queſtion, which is ſtill a Sign of his deadly Envy, to render us obnoxious, and to incenſe both Government and People againſt us.

As to his accuſing *G. W.* with *calling the Doctrine of Doctor* Robert Barnes *Corrupt Doctrine*——*G. W.* did not mention Dr. *Robert Barnes*, in his Book, *Judgment fixed*, p. 259. quoted—— but excepted againſt the Words as laid down by *F. Bugg*, to maintain his

Corrupt

corrupt Cauſe of Diviſion, which were theſe, *viz. That all outward Works be things indifferent, and may be uſed and alſo left*, which *G. W.* oppoſed, not as Dr. *Barnes*, as intended by him, but as *F. Bugg's*, who is not able to defend them from the Exceptions in our ſaid Book.

As to his Charge of *Idolatry, if not Blaſphemous Names and Titles given to* G. F. p. 29. from two Letters, the one from *Joh. Cole*, and the other from *Joh. Audland*, we queſtion whether he has truly cited them, eſpecially that from *Joh. Audland*; How proves he they are theirs, as cited? And how proves he that they gave and intended thoſe Titles to the Perſon *G. F.* and not to the Life of Chriſt in him, whereof he was partaker? We are ſure that the Man *G. Fox*, did own himſelf a Servant of our Lord Jeſus Chriſt, and did preach and pray in his Name and to him, and not in his own, as many thouſands can teſtifie. *F. Buggs* Inſtance of *S. Eccleſ.* touching *G. F.* p. 28, 29. is *Nonſenſe*, and not to be ſtood by, as cited. The words ſhould be tranſpoſed; The Words (*whom* John *ſaid he was not*) ſhould follow next after the Word (*Chriſt*) and no doubt that was his meaning, as any Man of Senſe and Charity may eaſily judge.

We may not wholly omit one remarkable abuſe, containing divers Falſhoods in *F. B's.* Q. Detect. p. 14. concerning the Advice from Our *Yearly Meeting at* London, 1675. *that our Friends ſhould conſtantly meet, and not decline, forſake or remove their Meetings, like Worldly Fearful and Politick Profeſſors.* The conſequence he makes of this, is, that *for Obedience to the Recited Canon there was in Fines and Diſtreſſes, more than* 13550 l. *loſs, of which the Miniſters, who were Strangers, never loſt* 50 l. *by concealing their Names and Habitations — ſuch was their Practice before I perſecuted* S. Cator *for the Fine I ſuffered for him* (ſaith *F. Bugg.*)

Now obſerve Reader, the notorious Falſhoods contained in this Charge.

1*ſt.* He placeth the Duty of our Meetings (which are to worſhip God and not to forſake them) upon Obedience to this recited *Canon* (as he calls it) writ in 1675. As if we had not known it to be our Chriſtian Duty, and Chriſt's Command before that time, — which is an apparent Falſhood; it being only to remind our Friends of that which they knew to be their duty many years before; and therefore no new Canon, nor new Duty or Obedience grounded thereon.

2*dly.* We look upon the other an invented Forgery, that *the Miniſters who were Strangers never loſt* 50 l. *by concealing their Names and Habitations.* This we cannot but think is a great preſumptuous *Lie*, till he proves it according to its general Extent. How knows he what our Miniſters throughout all *England* have ſuffered? We are ſure that we have eſteem'd our ſelves bound to declare both our Names and Habitations, when brought or ſummoned before a lawful Magiſtrate, tho' not to every Mercenary Informer upon his demand; And have been as ready to ſignifie our Abilities to excuſe the Hearers from paying the Fines laid upon us.

3*dly.* Some of us have had Fines laid upon us to above 100 *l.* a Man, and ſuffered in the ſpoyl of Goods and by Informers, near ſo much, if not altogether.

4*thly.* That *he perſecuted* S. Cator *for the Fine*, is true, to his Shame be it ſpoken and confeſt by himſelf.

London the 7th of the first Month 1691.

The END.

In the Title Page for Ira read Rixa.